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INTERNATIONAL BIBLE STUDY.

January 31, 1886.——*Daniel* 1 : 8-21.

See last *Guardian*.

February 7.——*Daniel*, 3 : 16-28.

In the last verse of the second chapter of Daniel, we read that at Daniel's request King Nebuchadnezzar set Shadrach, Meshach and Abednego over the affairs of the province of Babylon : but Daniel himself sat in the gate of the King, by which we understand that he was in personal attendance on the King, a privy counsellor or minister. At the time when the events occurred which are mentioned in the 3rd chapter, Daniel appears not to have been in Babylon. His three co-religionists are alone mentioned as having refused to worship the golden image set up by the King for universal adoration. Brought before the King on the charge of disobeying the royal order, the King invites them to renounce their opposition and save themselves from the burning fiery furnace by falling down before the magnificent golden image erected by the King. From early ages the opinion has prevailed in oriental monarchies that a Government was defective unless there were a union of the Church and State. It was thought very dangerous that there should be a realm in which the King was not supreme ; that the subjects should obey laws not emanating from him. The King did not feel that he was King in the true sense of the word, if the religious obligations of his people did not depend upon his sanction. He must hold in his own hands all the reins by which his subjects were guided. And it was not in the interest of religion so much as from political motives that Nebuchadnezzar issued the command to worship this image. He would find out by this test if anybody was not willing to be swayed in all things by him. When the alternative was between the King and the priests, it perhaps mattered little whether they had the rule or he had it ; the King-craft was ordinarily no worse than the priest-craft. The command was intended as a test of loyalty. It is perilous to allow of an *imperium in imperio*, where the priests may have aims of their own to accomplish, and in fact they have, in many states and in many ages, conspired against the King and overthrown him. Such a peril does not exist where God himself is the Head of the Church and Christ the spiritual Head of every man, where nothing is secret, everything manifest, and where loyalty to the Sovereign in all civil matters is commanded by religion, and where the offices of religion are performed not by priests but by ministers.

The three Hebrews replied to the King : We are not careful to answer thee, O Nebuchadnezzar, in this matter. Our God is able to deliver us from the furnace. And if not, *i. e.* if he does not see fit to interpose in our behalf, we must still refuse to worship thine image. God is greater than the doom pronounced against us, and can easily avert it ; but if it be his pleasure that we should suffer this penalty, we will cheerfully suffer it. We descend into these fierce flames, assured that God can bring us up if such be his will, and content to suffer for his name's sake and truth's sake, if such be his will.

All this sounded like arrant disloyalty to the King. He commanded that the furnace should be heated seven-fold more, and that these obstinate youths should be thrown into it. This was done. They were taken as they were, bound and thrown into the furnace which blazed so furiously that it even consumed some of those who were doing the work of executioners. The three witnesses for Jehovah, when cast into the furnace, fell down bound. But all that the fire did was to burn up their bonds and set them free to arise. For God's plans are not bound by the elements ; but the elements, even flaming fires, are his ministers fulfilling his will. The Hebrews were liberated, but did not come forth from the furnace, until the King, whom they served with true loyalty, should bid them do so. The King beheld a sight for which he was not prepared. Amazed beyond measure he sprang to his feet, and said to his counsellors, Did not we cast three men bound into the midst of the fire ? And lo ! I see four men loose, walking in the midst of the fire and they have no hurt ; and the form of the fourth is like the Son of God.

He then came near to the furnace and addressing the three youths as the servants of the Most High God, bade them come forth. Then came they forth. With awe and self-condemnation, these enemies of the three Jewish witnesses, and now confessedly enemies of Jehovah, drew near and satisfied themselves that they were altogether unharmed by the fire ; not a hair of their head was consumed nor were their garments in the least singed. Then Nebuchadnezzar said aloud, Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his angel and delivered his servants that trusted in him and have changed the King's word, and yielded their bodies, that they might not serve or worship any god except their own God.

Golden Text. Our God whom we serve is able to deliver us from the burning fiery furnace.

WEEKLY REVIEW.

—Her Majesty the Queen of Great Britain opened Parliament in person on Thursday last, the 21st. It was her privilege to state that her relations with all foreign powers are friendly ; the difference with Russia having been satisfactorily arranged. She will aim to meet the wishes of the Roumelian while maintaining the essential rights of the Sultan. The war against Theebaw was necessitated by his continuous acts of hostility against British subjects, and his rejection of arbitration. Upper Burmah is to be permanently incorporated with the Empire. As regards Ireland, no disturbance of the fundamental law affecting the Union can be tolerated. Bills for the following subjects are to be brought forward in the present session of Parliament :—

For representative Councils in the Counties of Great Britain, for reform in the county government in Ireland, for the facilitation of the sale of glebes, for the cheapening of the transfer of land, for the mitigation of the distressed state of the poor in the western highlands of Scotland, for the prevention of accidents in mines, for the extension of the powers of the Railway Commissioners so far as regards rates, for the codification of Criminal Law, and for the prompt despatch of business, all of which will doubtless receive attention.

All that is said with regard to India is this :—

The time that has elapsed since I assumed the direct government of India makes it desirable that a careful investigation be made into the operation of the statutes whereby it was effected.

It is still quite possible that the Parliamentary procedure may, in some conspicuous respects, diverge from this programme. "There is a divinity that shapes our ends, rough-hew them how we will." Possibly also the most important events have not been comprehended in the brief summary of what has been done.

—We learn from the *Bombay Catholic Examiner* that the Pope has graciously condescended to open once more, during this year 1886, the treasures of the Church, in other words, he has ordained that a solemn Jubilee be celebrated throughout the Catholic world.

"The difficulties which surround the Church upon all sides furnish the motives which have induced His Holiness to take this means of stimulating all Catholics to the practice of the virtues which their faith inculcates, and of calling down the blessing of Heaven upon their efforts in the cause of religion."

—Parliament, under a Conservative ministry, has begun by violating tradition and conventionality, and proposes to come out of darkness into light. Instead of holding its sessions at night, it proposes to begin at 2 p. m. and make midnight the terminus. Who will say that the world does not move ?

—In the *War-Cry* of the 18th inst. H. J. R. says :—

I was sorry in one way to hear about the officers who were put in prison at Ahmedabad the day before I arrived for "preaching Jesus in the streets." Some of them left little children behind. It must have been hard for mothers to do so. I feel sorry, indeed, for the poor I. P. M. Padris who have been the cause of all this. It melted my heart to see the dear little children left alone without their mothers' protection.

It is a terrible charge to bring against a body of missionaries that they have induced the authoritier to put the members of another Christian body in prison for "preaching Jesus in the streets." We are happy to say that no such scandal has really been committed, and that the writer of the above was evidently misinformed. We have a letter from the Rev. Mr. Gillespie, Borsad, Jan. 14, in which he says :—

"You will have observed that a Salvation Army Captain and some soldiers are in jail in Ahmedabad. They refused to attend the Court although they had been regularly summoned and have therefore been imprisoned for *contempt of court*. They are solely to blame. Neither we, nor our people, had anything to do with the business."

—Our attention has also been drawn to a communication in the *Indian War-Cry* of the 11th inst., with regard to the sentence imposed on two Captains and five soldiers (of the Salvation Army) of Ranipoor. The following is the statement made :—

"The charge originally brought against them was that of marching and singing with a likelihood of causing a breach of the peace. They were summoned to appear at a distant court; but having been advised by our late lawyer Gordon that it was not legal to compel people to be present at a distant court at their own expense, they waited expecting warrants to be issued for their apprehension and to be taken at the expense of Government. Captain Chakerbutty had previously written as well as wired to the Magistrate at Sanand, stating that the accused party were poor and unable to bear the expense, requesting that the case might be transferred to Ahmedabad A month later, on Christmas day, they were apprehended on a charge of not attending the Court of Sanand (see last *War Cry*.)

"Yesterday the case proceeded and Capt. Chakerbutty was sentenced *to two months' imprisonment without the option of a fine*. Cadet Gulab and other soldiers are still on trial and will probably follow their Captain to jail. Mr. Allen then informed us that from henceforth all persons styling themselves as belonging to these so-called Salvation Army were strictly prohibited from marching, singing, playing instruments, &c., in the streets of Ranipoor; also that they were forbidden to hold meetings in their own building on Sundays except during the time when Irish Presbyterian Missionary was not conducting services. Tha witnesses that appeared against us were Mr. Taylor of the I. P. Mission and several of his communicants; *our witnesses were not heard*."

The writer adds that the sufferers counted it a privilege thus to suffer with Christ. They will have the sympathy of the entire Christian world, if it can be made to appear that they were really *suffering with Christ* and were guided by his Spirit in the course pursued by them. (See the Rev. Mr. Taylor's letter in our correspondence columns.) The magistrate may have been under the impression that they were courting the penalties of the law by needlessly disregarding its requirements and defying its authority. We have the highest respect for conscientiousness, but have sometimes known it to be associated with an erroneous judgment. Let it be borne in mind that this village of Ranipoor is a Christian village, tenanted by those whom the Irish Presbyterian missionaries had in the course of many years gathered from heathenism, and that no other body of Christian workers in India would ever have thought of entering this place to make proselytes. The Salvation Army came to this country claiming the sympathy of Christian workers on the ground, distiuctly mentioned by General Booth in his proclamation, that they would interfere with the labours of no other evangelists and build on no other man's foundation. Well, the Salvationists have been now working for a year or two in this field, and have obtained accessions to their ranks, and we, in common with others, have expressed the desire that the two evangelistic agencies would lay aside all rivalries and carry on their work in the spirit of mutual concession and forbearance. We can well understand that noisy daily processions and marches in a small place like Ranipoor, might be offensive to those who looked upon the movement as intended to divide and weaken the previously planted Mission. The limitless expanse of India with its millions of unevangelized persons would seem under the circumstances to invite the aggressive zeal of the Salvationists away from this long-cultivated field. We find it very difficult to justify the Salvation Army in thus continuing to make light of the conservative feelings of the Christians who have been long planted in Ranipoor and similar localities in Guzarat. With regard to the plea urged for disobeying the orders of the Court, it is possible the Magistrate thought lightly of it for the reason that the Salvation Army have been most prodigal of money in transporting their officers to and fro from remotest points in India and Ceylon, to say nothing of visits to Europe. With all this, we regret exceedingly that the sentences should have been imposed, especially that of two months on Capt. Chakerbutty. Is the Magistrate prepared to put down the processions of Hindoos and Mahomedans in the places under his jurisdiction ? Or is it considered that there is something special in the case of Ranipoor, calling for this unusual order? We are sorry to have had the necessity of referring again to the unhappy contention between the Salvation Army and the I. P. missionaries, but we feel constrained to do so, in the interests of the Gospel.

—There are more Mahomedans in India than there are in Turkey proper; the Sultan claims to be the earthly head or Caliph of the followers of Mahomed ; Mecca and Medina are in the dominions ruled by the Sultan ; and it might naturally have been expected that he would do everything to facilitate the annual pilgrimage of Indian Mahomedans to the shrines deemed sacred and sanctifying. Instead of his he has from time to time subjected them to various annoyances and harrassing exactions. Within a few years he has imposed upon the pilgrims the necessity of providing themselves with passports, under penalty of being denied the privilege of landing in that desired region. A fellow-feeling does not by any means make him woudrous kind. It is the English Government, the Government of India, which has sought to alleviate the hardships undergone by these pilgrims. The best part of the year is spent by many in this pilgrimage to Mecca, and nothing could well exceed the misery and terrible discomfort to which they were formerly condemned who were cooped up for months on these pilgrim ships. A considerable percentage failed ever to reach their homes again. Regulations made by the Indian Government have materially tended of late to diminish the hardships and privations of this pilgrimage. The culmination of these measures is in the arrangement just made by them with Messrs. Thomas Cook & Son. These gentlemen have had a large and cosmopolitan experience in the conducting of travellers, and have established for themselves a great reputation in this line. They are now to look after the conveyance of the thousands of Mahomedans who proceed from India to Mecca. The Haji will now find every thing made ready to his hand, and his only fear will perhaps be that what he gains in comfort he loses in righteousness. When the voyage ceases to be one of peril, loss and discomfort, the pilgrim may perhaps begin to reflect that this whole business of voluntary transportation over the dark sea to the sands of Arabia, is very little in accordance with the genius of pure Mahomedism, which teaches that God is every where, and discredits the ascription of special sanctifying power to particular places. This Hajiism will some day be seen to be of the nature of heathenism. If our Mahomedan fellow-subjects insist upon making this pilgrimage to Mecca and Medina, we are glad that they shall now escape many of the hardships and perils to which they have hitherto been exposed in these journies.

—The Pundits of Bangalore have decided that the Shastras offer no impediment to a Brahmin taking a sea-voyage. How sadly misread have these Shastras hitherto been !

—We noticed lately, with much surprise, the announcement that Madagascar had thrown herself into the arms of France after having successfully resisted her for two years or more. We are glad to learn that the facts is very different, and that Madagascar has not consented to a French Protectorate. Negotiations are being conducted, but there has yet been no settlement of the points at issue.

—We are sorry to hear of further massacres of Roman Catholic converts in Annam, at the close of December. Some 500 were killed.

—The *Indian Churchman* says :

"The see of Manchester is still unfilled, Dr. Walsham How, the Bishop of Bedford, having refused it, feeling no doubt that his life's work lies in East London, and counting worldly preferment as of no importance when compared with his Master's work. A noble feeling which should read us all a lesson."

Very good. But is there not something anomalous about a Church of Christ in which the office of an *episcopos* is spoken of as a place of worldly preferment ? "They are not of the world even as I am not."

—We have received a copy of the Financial Statement of the M. E. Church, Ajmere. The receipts from November 1884 to January 1886, were close upon Rs. 2.000, which is very creditable for the comparatively small membership of that Church.

—We have received a letter testifying to the grace bestowed upon a Native Christian lady, Sagunabai, wife of Mr. Bhow Saheb, in her last hours. Her death appears to have been edifying and impressive.

—We have received another letter inculpating a certain Committee because the rent of a house in Panchgani has been held back for two and a half years, and the owner, a widow, compelled to pursue the matter from court to court. The case thus presented is *ex parte*, and we do not feel at

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liberty to publish the letter. We hope that justice may soon be done in the case.

—Mr. Kawasjee Dadabhoy Naigamwala charges the conductors of the *Indian Spectator* with defamation because of articles concerning the Matriculation frauds. Though names were not mentioned he believes that the imputations had regard to him.

—On Monday night last Lord Salisbury announced that he would submit the measures regarding Ireland immediately. The next day Sir Michael Hicks-Beach announced in the House of Commons, that on Thursday he would introduce a Bill for the suppression of the National League in Ireland, and for the prevention of intimidation; and he asked precedence for the Bill. But on Wednesday, Mr. Collings, Liberal, proposed an amendment to the Reply to the Queen's Speech in favour of allotments of land to agricultural labourers. The Parnellites joined with the Liberals in passing this, so that it was carried against the ministry by a vote of 329 against 250. The Conservatives found themselves checkmated and the ministry collapsed. Thus the reins of Government fall into the hands of Mr. Gladstone. But it remains to be seen if he will do the bidding of Mr. Parnell, who suddenly finds himself in the position of King-maker. If Mr. Gladstone can administer the Government without giving Home Rule, he will show a greater genius even than that for which he has received credit.

—The tenth Session of the South India Conference of the M. E. Church, was opened on Thursday, the 28th inst. at 11 a. m. at the Grant Road Church, Bombay. The Secretary, *W. E. Robbins, called the Conference to order.* About an hour was spent in religious services conducted by S. P. Jacobs. The roll was then called, when 28 members and six probationers responded. The election of a President then took place when J. M. Thoburn, (Senr.) was elected. On taking the chair Dr. Thoburn addressed the Conference in some appropriate and suggestive remarks relating to the way in which the Conference had been led since 1876 and to the present out-look. In the course of the day some new members, arrived since the last Session, were received on transfer from America, viz. Messrs. Rudisill, Thoburn (Jr.) Garden, Miller, Creamer.

The crows of this country are notorious thieves, but we never heard of their stealing soap, till the letter came which will be found in our Correspondence columns.

NOTICES OF BOOKS AND REPORTS.

The Standard Life Assurance Company's Calendar for 1886. A beautiful volume which almost every one would be glad to receive, and which will assure the recipient, every day that he uses it, of the liberality of the Standard Life Assurance Co.

We have received the following, but are obliged to defer a fuller notice. We are a good deal in arrears in this department.

Indian Evangelical Review, for January. *Madras Chr. College Magazine*, Jan. The True Devotee Described, by Rev. G. R. Navalkar. The Beginnings of Christianity. The Founder of Christianity and his religion. Essays on the Bible. The last three books have been prepared for the Religious Tract Society for special distribution in India. Address of Condolence to the widow and children of Mr. Shahoo Daji Kukade.

The Bombay Guardian.

SATURDAY, JANUARY 30, 1886.

WHAT SHALL WE DO FOR A RELIGION?

The question "What shall we do for a religion?" is one that has been pressing itself on many minds in India for a good many years, ever since in fact the people from the West brought hither the doctrine that a religion to be authoritative must be proved. Things went on very comfortably till men began to discover that antiquity could not of itself establish the claims of Hinduism or any other system, and that a religion professedly from God must be accompanied by divine credentials. There is so much in Hinduism that militates against these demands, that many educated Hindoos believed themselves called upon to discuss this question, What shall we do for a religion? The Brahmo Somajists have sought to answer it, but have been unable to reach unanimity in their replies, division after division taking place in their ranks. They undertook to make an Eclectic Religion, taking a bit from this and a bit from that system. *Quot homines, tot sententiæ,* and in the absence of a divinely-attested person competent to eliminate good from evil, and the true from the false, one Somajist believes *his* intuitions as good as another, and claims the liberty of criticizing the choice made by a predecessor. Thus it has come to pass that Brahmoism has advanced from one Somaj to another without absorbing the relinquished bodies, and their different eclecticisms are before the public as tentative answers to the question at the head of this article.

Most of the prestige and power of this movement passed away when the late Baboo Keshub Chunder Sen died. Since then the Arya movement of the late Dyanand Saraswati, is receiving more attention from those who are regarded as leaders of Native opinion. The respectful and even laudatory notice of the primitive sources of Hinduism, by men of culture in Europe, has contributed—along with the *quasi* failure of the Brahmo Somajists—to induce the opinion that the Vedic system may be so rehabilitated as to provide them with all the religion they need, conserving, at the same time, the feeling of national *amour propre.* The very men who—a few years ago—never thought of defending the Vedas, and who would have thought their reputation for enlightenment jeopardized by doing so, now most openly and hesitatingly assert that the Vedas supply what is wanted in the way of a religion for the Hindoos.

One of the foremost and most reliable Native thinkers is Sir T. Madhava Row. He has lately published the following synopsis of his views:—

"It seems clear that, in the interests of humanity, *some* religion is better than *no* religion whatever. Again, the progress of English education and culture in India has a disintegrating effect on the ancient religion of the country. The prospect of any other religion taking the place of that which is threatened with gradual collapse is dim and distant. In these circumstances; it is natural and honourable for some Native patriots to think of a judicious *revival* or *repair* of Hinduism. For their consideration, I would submit the following few points:—

(*a*) The revived or repaired or reinvigorated religion should *suit the present times.*

(*b*) It should carry with it only the *essentials* of the Hindu religion.

(*c*) The highest moral principles derived from the Shastras should be maintained on the authority of the Shastras.

(*d*) What is superstitious, unreasonable, needless or mischievous, should be judiciously *discarded*

(*e*) Wisdom and the elasticity of the Shastras quite admit of these things being done without any vital injury to Hinduism.

(*f*) In short, a sort of *eclectic* religion should be evolved out of the Shastras, deriving *authority* and *support* from the Shastras, and thus commending itself to popular belief and respect.

(*g*) All thoughtful Natives should be invited to give their cooperation.

(*h*) European well-wishers might give their sympathy and, at least, observe a *benevolent neutrality.*"

To begin with this last point: What is meant by a *benevolent neutrality?* Not surely that Europeans should refrain from criticism and discussion regarding the matter in question. The entire path by which the positions of this letter have been reached, has been thrown up by the spirit which bids us prove all things, and this spirit forbids that any restriction be laid on free discussion of the matters in question.

Sir T. Madhava Row proposes that a sort of eclectic religion should be evolved out of the Shastras. Who will do this? Who will make the selection? What are called the orthodox Brahmins cannot be entrusted to do it, for this would offend those who have sought Western culture. These last cannot be entrusted to do it, for they are far from agreeing among themselves as to what is good in the Shastras and what is not. They would even differ as to what may be called Shastra; whether the Vedas alone should be consulted or whether the Upanisheds should be included. Who then shall undertake to find for the existing or future generations of Hindoos, a Vedic religion *to suit the present times?* Where shall we look for an authority before whom all Brahmins and other classes of Hindoos shall bow in homage? Echo answers *who* and *where.*

The man who is to select the *disjecta membra* of a religion from the Vedas, is in the position of a judge and the entire contents of the Vedas are submitted to him to be judged and the true discriminated from the false. But one who thus sits to judge is greater than that which he judges. How then can this judge fall down in spiritual and intellectual subjugation before that which he has judged? The proposition of Sir T. Madhava Row is that this *eclectic* religion evolved from the Shastras "should derive *authority* and *support* from those same Shastras, and thus command itself to popular belief and respect." But an *eclecticism* can only be what the *eclector* (to coin a word) makes it, and his very act of judging takes away the *authority* and *support* of the Shastras, and these must either be found in him (the *eclector*) or *nowhere.*

The *Indian Messenger* has some excellent remarks on the letter of Sir T. Madhava Row which we here subjoin. The *Messenger* is the organ of the Sadharan Brahmas of Bengal.

The observations of Sir Madhava Row, open up a number of questions. In the first place, is it at all possible to maintain the authority of the *Shastras* intact, after having discarded portions of them as unreasonable? For the very same *Shastras* that teach us those higher principles of morality of which Sir Madhava speaks, also teach many of the absurdities that he calls upon the educated Hindus to discard. Even now where is the authority of the *Shastras* felt most? It is in the minds of the ignorant masses, who regard them as infallible. Remove this element of infallibility and you more than half neutralize their authority and influence. To give to our reason the pruning and sifting work is to set it above the *Shastras* as a judge. This is asking men to take their stand upon reason and conscience. There is no doubt that we would even then appeal to the wise sayings of the Shastras for confirmation of our views, and we should do it by all means, but what we urge is that their power to regulate our beliefs and actions will be gone. This consideration leads us to the very difficult question—who will supply that power?—whence will that regulating influence come? Motives of prudence and expediency are too inefficient to supply a moral power able to mould the lives of large masses of men. The second and equally difficult question is—what power or influence is there that will give consistency and coherence to that eclectic system? How will that new culture grow up, which, whilst discarding everything superstitious and unreasonable, will yet effectively assimilate everything good that is to be found in the tendencies of modern times? Nothing but a deep and earnest spiritual life, growing out of strong convictions and fervent communion with the Divine Spirit, can give us that strength and power. It is to this that we wish to direct the attention of those of our friends who take an interest in these religious revivals. You must open your hearts to the love of God and the operation of the Divine Spirit. In all other respects the lines laid down by Sir Madhava Row, are the lines upon which the Brahmo Somaj is working; and we hail the expression of his views as confirming the position of the Brahmo Somaj.

It seems to us that if our esteemed contemporary's mind were fully open to all the points of the compass of truth and the breezes from Palestine not excluded, he would see that an eclecticism that sits in judgment on all religions, and an eclecticism that judges one religion only, are equally open to the objections indicated.

FREE PARAPHRASE OF THE GOSPEL OF MATTHEW.

(*Fourth Chapter.*)

THEN was Jesus moved by the Spirit to go into the wilderness to be tempted of the devil. When Adam and Eve, our first parents, were created, they were forbidden to eat of a certain tree and were tempted by the devil, a fallen spirit, man's enemy and God's, to do what they were forbidden to do. God tested them and the devil tempted them. Now when he who was to be the Saviour of the world had received the testimony from heaven mentioned already, he was led into the wilderness that he might be tested. The devil plied him with various temptations, knowing that if the appointed Saviour were to turn aside from the commands of God, he would be incapable of saving sinners. He fasted forty days and forty nights and afterwards felt the pangs of hunger. Then the tempter came to him and said, If thou be really the Son of God, command that these stones be turned to bread. As the Son of God he had power to do this, and the suggestion made to him was that there could not be anything wrong in using his power to supply himself with necessary food. But he then thought that as the Son of God it behoved him to walk by faith and leave it to his heavenly Father to supply his personal need. So he answered: It is written in the Scriptures, Man shall not live by bread alone, but by every word that God speaks. True life is that in which the will of God finds expression all the way along. Thus he showed that he would not use the divine powers dwelling in him by the Holy Spirit, for any personal ends, but would trust in God for the satisfaction of his own needs.

Then the devil took him into the holy city, Jerusalem, and placed him on a pinnacle of the temple and said to him: If thou be the Son of God, cast thyself down; for it is written, he shall give his angels charge concerning thee; they shall bear thee up, lest at any time thou dash thy foot against a stone. The devil goes to the Scripture and finding this promise quotes it to show that Jesus can do what he proposes to him to do. The suggestion is that when the Jews are assembled in great numbers in the temple at Jerusalem, Jesus shall prove to them that he is the Christ, the Son of God, by casting himself down from a high pinnacle. He should make an ostentatious show of his divine powers. But Jesus replied to the tempter, It is written also, Thou shalt not tempt the Lord thy God. It is tempting God when a person does something of his own will and then expects God to acknowledge him. So Jesus refuses to have any thing to do with this plan.

Then the devil taketh him up into an exceeding high mountain, and shows him all the kingdoms of this world and the glory of them, and says to him, All these will I give thee, if thou wilt fall down and worship me. The devil is sometimes called the Prince of this world, because men consent to be guided by his maxims and laws. The kingdoms of this world (as we learn from history) have generally been the reward of ambition, cruelty, treachery and other forms of selfishness. When men are swayed by their passions, they are really making the devil supreme. The suggestion now made to Jesus was that he should accommodate himself to the prejudices and inclinations of men and seek to make himself popular by such a use of his divine powers as would flatter the pride of the Jews and bring other nations into subjection. But Jesus saw that this temptation was also of the devil, and he said to him, Get thee hence, Satan; for it is written that God alone is to be worshipped and served. Thus, unlike Adam, Jesus triumphed in this conflict with the devil, and showed plainly that he would not employ the supernatural powers with which he was invested except in exact accordance with the mind of his heavenly Father. Then the devil left him, and angels came from heaven and ministered to his necessities.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR BRO.—You, and some of the readers of your paper, will no doubt be interested to know how the Lord supplied a certain need of ours this morning. We had been out of washing soap for some days past, and my wife needed some badly to wash baby's clothes with, but had no money to get it. Early this morning when the ayah came to her work she brought a piece with her. On enquiry, we found that a raven had brought the soap in its mouth! The raven alighted near the ayah's house with the soap. When she saw what it had in its mouth, she said to herself, "That soap will just do for the baby's clothes," so she drove the raven away and got the soap. Bless the Lord! The ravens still supply the needs of the servants of God.

Yours in Him,
W. A. MOORE.

Basim, 22nd January, 1886.

MY DEAR SIR,—The year is nearly ended and yet I must not let it end without writing some few words of brotherly friendship to you and through you to all our missionary friends in Bombay. These lines will reach you in January, and I may take the opportunity of wishing to you and all workers in the Lord's vineyard his most precious blessing for soul and body with renewed strength and joy to do his work and preach his glorious gospel of India. You will have, doubtless, received the book I have sent you last month and must have seen that I have not yet forgotten India. In my leisure hours I continue to study Sanscrit literature, and I have the intention with God's help and bodily health to go in for doctor's degree in philosophy, philology (*in litteris indicis and hebraicis*) *before next summer, if I* can be ready. As the bathing season begins here only at the middle of June, I have still six months before me of comparative leisure during which time I hope to prepare myself fully. I have already made the preliminary steps to it by taking a degree of B. A. in 1883 and of B. D., last month at the University of Paris. I hope to be as successful in passing the above stated examination. I do that, not for a mere desire of an empty name, but because I have not yet quite relinquished the idea of returning to India, for which purpose both my studies in themselves and the doctor's degree might be useful, and because I have much time in winter to devote to study. As I have written to you on a former occasion, there is enough to do for me in summer time on account of the many strangers coming to this place for recovering their health. During eight months of the year I have but the Protestants of the place who form only a sixth part of the population and who far from thinking that I should work among the Catholics are most anxious that the Gospel *should not be preached* to them, as they fear for themselves the hostility of the Roman priests should their pastor try to evangelize the Roman Catholic population. Here is one example illustrating what I mean. In our *departement de l'Ardiche*, a young Catholic schoolmaster having been brought under the influence of the Gospel and converted through the ministry of a faithful pastor, the Municipal Council cut off two-thirds of the pastor's allowance for house-rent and quite lately a whole Roman Catholic family having come also to Christ by the ministry of the same pastor, the last third of his house-rent allowance was cut off by the Municipality at the head of which there is a Protestant mayor and a Protestant vice-mayor who are more enraged at those conversions than even Roman Catholics, for they are afraid that the Catholic population may no more vote for them at the next election. Of course one

cannot, as a Christian, take into consideration such worthless motives; nevertheless, in such circumstances, one cannot work as zealously and successfully as if one's Protestant congregation were encouraging and helping one instead of impeding one's efforts. A state-paid pastor is really badly placed to work among Catholics and most of the French pastors just content themselves with preaching to their small Protestant congregation. It is really something beautiful and a matter of great thankfulness that the English and the Americans, living at Paris, have taken to heart the preaching of the Gospel to the people at large. I have been in that huge capital for two or three weeks last month and have attended the so-called MacAll's meetings and even assisted in preaching in them. There is quite a large number of halls opened by Mr. MacAll all over Paris where hundreds of Roman Catholic men and women assemble every evening of the week to hear the preaching of the Gospel, to sing and to pray, and that not in a single hall each evening but in every one of the halls; one may say at every corner of the boulevards and the most populated streets. It is impossible that such a work, allied with such zeal and faith, should not meet with the Lord's favour and blessing. Yet one must not forget the fearful odds the Gospel has to encounter in Paris. Levity and carnality seem to break all bonds at night, and Paris seems to be a vast field of pleasure and revel. Theatre-going is the most innocent pastime of the majority of even the Protestant clergy of Paris and of their families. They are there killing their precious time, while English and Americans who scarcely know French, try to reclaim to Christ and to the glorious Gospel that vast town lost in levity and bigotry.

I suppose you know, as well nearly as I do, all that concerns political matters in France. There is much fear that the clerical party may again have the upper-hand here in a not very far future. For the evangelistic work which is carried on everywhere by the English, the Americans, the Swiss, and the different Free churches of France itself, such an event would indeed be maleficent; for the liberty of preaching the Gospel which is now fully granted, would most certainly be much curtailed under a monarchical Government. Yet now there is even a greater enemy to fight against than Roman superstition and bigotry, that is the so-called *libre-pensee* which might well be transleted by *pure atheism*, for it is nothing else. To what degree of madness the adepts of free-thought are going is really incredible. So lately in Paris, during the time of election of six deputies to the National Chamber, one of the candidates to the election wrote a circular which was pasted on the walls all over Paris and signed by his name Stumph to the purport that all wars until now had really been necessary to decimate the overgrowth of the population, but that war was cruel and that were he elected as a Deputy to the Chamber, his first motions would be to propose a new law that abortion should be encouraged and the laws which punish it as a crime abolished. And that dirty circular remained pasted on the walls of Paris for days and days, and the population, men, women and children, read it all to their heart's content until the election was over. It is really something dreadful to think of. That is one of the motive why pious Frenchmen cannot see without anxiety new lands like Madagascar brought under the influence of France. Several French religious papers written by men who before all are disciples of Christ, have raised their voice against new conquests, afraid that far from being beneficent to true civilisation and to mankind, French influence might be a power of evil and demoralisation. Of course political papers pretend that those religious papers are traitors to their country and paid by the English. They seem not to understand that a man who is a disciple of Christ has a far wider horizon than the limits of his own country and that his love embraces the most distant nations to which he desires that the Gospel's salvation, and not dissolution and moral ruin should be brought Please do not think that it is because I am a Swiss and not a Frenchman that I speak thus. I could send you some of the best Protestant religious papers, where for months and years French Christians deplore it that far away nations like that of Madagascar should be brought under the sad influence of Romanism and French levity. May God keep safe his servants in those lands and bless the work of their hands. They will need it against the Jesuits who will soon try to make a paradise for themselves and a resting-place of that hopeful Madagascar, as they have done not so long a time ago of the beautiful Taity. May God confound their wicked designs as surely as they have such.

Yours, very sincerely in the Lord,
A. Bour Quin.

PROPOSED SCHEME FOR AN UNDENOMINATIONAL CHRISTIAN WORKERS' ASSOCIATION.

Sir,—During the week of prayer it occurred to me very strongly that something ought to be done that might help to bring about more united effort among Christians of the various denominations in this country, in order to stem the torrent of worldliness, infidelity, formality and false doctrine, abounding on every hand

My attention was further drawn to the subject, by some remarks in a late issue of the *Bombay Guardian*, on the great neglect of the spiritual interests of our 50 or 60,000 soldiers in India, also in a later issue of the same paper, by Protestant's excellent letter on the same subject. It is all very well and proper to pray for the unity of the Spirit's co-operation, mutual love, and harmony, among Christians, but we must do something more if we want our prayers to end in anything; *yes, we must put our shoulders to the wheel, on the maxim, that, "those who want help must help themselves also."* This too is only the outcome of true faith as we would shew by such efforts that we expect God's blessing in answer to our prayer, and seeing it His object and for His glory? "That we should be one" even as He and the Son are one, His blessing would undoubtedly not be refused.

Not that I advocate union of the sects which I look upon as hopeless, and even if attainable, still unable to bring about what is the chief thing required, *i. e.*, unity of the Spirit in mutual love and co operation and in evangelistic labour, &c., &. Yes, it is not union, but unity we want, unity of the Spirit.

I would then in the absence of some one better qualified, venture to suggest the following scheme by which co-operation might be secured.

1st. Let a circular notice be sent round all stations in India, inviting Christians who loved the Lord Jesus in sincerity, and desired the salvation of sinners, to say if they would agree to unite to carry out the undermentioned objects.

OBJECTS

I. To meet together for prayer (once a week with Christians of all other denominations,) to be guided, strengthened, and qualified in the Lord's service. The meeting to be confined to praise, prayer for the Holy Spirit's help, and reading suitable portions of God's word.

II. Each member to do all he or she could for the unsaved by inciting exhortation and prayer with both Native and European and especially English soldiers.

III. To distribute books, tracts, papers, &c

IV. To submit a monthly report to the secretary of the association, giving an account of their labours, conversions or awakenings.

N. B.—Rules could be drawn up by the committee defining the mode in which the meeting should be conducted and hung up in the room.

2nd. An association to be formed of all the subscribers, who would be expected to subscribe something towards cost of printing, purchase of tracts, sea travelling, expenses of visiting members, or inspecting officers.

3rd. A committee representing, as far as possible, each denomination equally, to be formed of 12 subscribers when the number of the latter reach 100, with a secretary, and if found necessary or advisable afterwards, a president; each of the above to be selected by vote of *all* the subscribers.

4th. All persons allowed to become members of the association who agree to carry out the objects of the same—at least No. 1—to meet together in prayer, which is indispensable, the other object would be optional.

5th. A monthly organ to be published giving an account of the work done at each station; editorial and suggestions as to the best means of promoting the object of the association.

6th. Officers or members of the committee should be told off yearly to visit and inspect the stations, hold meetings, collect funds, and enlist the aid and sympathies of all Christians. The inspecting of each station to be made, if possible, twice a year and certainly once.

7th. The association to be styled for the present "*The undenominational Association of Christian Workers.*"

Now, supposing all this done (calling for no sacrifice or very little from any one except the Secretary not interfering with any one's religious obligations, or duties, towards their own church, as each one would work on just as before, only it is hoped a good deal more, being encouraged and supported by outside brethren, and not calling for any sacrifice of their religious views or tenets,) what a grand result. We would have, *i. e.*, all over India. Christians of every denomination (Roman Catholics too if they would join and who knows but *some* would) all uniting in prayer for the above purpose every week. Surely, blessings without stint would be poured forth from on high, and we would have such a revival as India has never yet witnessed. Now is this a mere utopian idea? Well, it may be for the world, but should it be so for Christians? surely not.

Will you now, sir, and your readers, who, I am sure, for the greater part, feel deeply interested in the salvation of sinners, kindly say, is such an object as I have set forth hopeless of attainment or my scheme utterly impracticable or its success not most desirable: may the duty of every Christian to achieve if possible. I would fain hope not, and that the scheme, or a similar one, might at least be tried as a tentative measure, seeing that the object is so grand, and worthy of attainment.

It cannot but fail at the worst and no harm is done; but should it succeed it almost takes away one's breath to think of the glorious results that assuredly would follow when brethren would meet together with one accord, Christians of all denominations seeking for the Holy Spirit's help

One great bane of not only the churches but other Christian bodies refusing to be called such or even a sect, and one of the main obstructions to evangelistic co-operation, is sectarianism, so often alas, bringing forth bigotry and other evil passions in its noxious wake.

If now Christians of the various denominations could only be got to unite together, even in the small way I have described, how much of this sectarian evil would disappear; true, such a co-operation might occasion some rivalry, but it would be one of the right kind, viz., in trying to win souls for Christ; and what true Christian brother would grudge any outside brother's success in such a blessed competition; indeed, such a rivalry would be only too desirable.

But I have said enough, and perhaps too much, for your space. I have written however,

because I cannot but think my scheme or a similar one feasible, and, energetically carried out, must prove successful.

Only let us do something towards realizing the grand end in view and God will most assuredly bless our endeavours if we only go at it

SHOULDER TO SHOULDER.

DEAR SIR,—I was sorry to see in your issue of the 23rd inst., a reference "to the Salvation Army prosecutions in Gujarat by the Gujarat missionaries," and as one of the Gujarat missionaries I ask of you in common fairness to ourselves to publish the following statement of facts.

There have been *no* Salvation Army prosecutions in Gujarat by the Gujarat missionaries. It is perfectly true that seven members of the Salvation Army have lately been imprisoned, but the sole reason for their punishment is, that when summoned to attend in a Court of Justice, they absented themselves. Their conviction is in accordance with section 174 of the Indian Penal Code. They committed contempt of court and were dealt with in ordinary course. The accused were duly summoned to appear with their witnesses, and on their non-appearance the magistrate even delayed proceedings for two whole days. None the less they failed to attend, and hence their committal. Five were sentenced to a fine of Rs. 5 (five) or imprisonment for eleven or twelve days, and though easily able to pay the small fine, they all refused to do so. A sixth was sentenced to imprisonment for twenty-one days, and a seventh ("Captain" Chuckerbutty) for two months.

The true cause of the e persecutions I shall, with your permission, proceed to show. In June last Mr. Tucker brought in the Ahmedabad court a petition against one of the Mission Christians, which petition was rejected, and in the magistrate's order written on that occasion the Police Inspector was instructed to report on the doings of the Salvation Army in the Christian village of Ranipur. His report was duly drawn up and forwarded, with the result that seven members of the "Army" were summoned to appear in court, to show cause why they should not be bound over to keep the peace. This case came on for hearing in November last, and was fully entered into by the magistrate. During the later part of the trial the seven accused, though ordered to be present in court with their witnesses, absented themselves, and it is for this disobedience that they were in the first week of the current month tried and condemned. This and this only is the immediate cause of their imprisonment, and the series of events resulting in it originated, as will now be seen, not in anything done by the Gujarat missionaries, but in the action of Mr. Tucker himself. Had not his petition, characterised even by the magistrate as "a very shameless one," been presented, the order calling for the Inspector's report would not have been issued, and the accused parties would not have been summoned, with the necessary result that no opportunity for contempt of court would have occurred and no consequent imprisonment. It is, indeed, true that the *Indian War Crys* of the 11th and 18th inst. have represented these prosecutions as persecutions "for preaching Jesus in the streets," and have declared that the members of the "Army" were brought to prison by some "unkindly missionary," for whom, however, prayers were being offered by his victims in jail, but it is sincerely to be hoped in the interests of truth that the public prints, and especially religious papers, such as the *Bombay Guardian* and the *Indian Witness*, are not dependent upon the *Indian War Cry* for their information as to facts. I definitely affirm that no members of the Salvation Army has been prosecuted in Gujarat for preaching Jesus, and that no missionary has taken any part in the recent case for contempt of court that issued in the imprisonment of seven Salvationists.

I beg further merely to mention that the magisterial order, passed after searching enquiry, forbidding processions of the Salvation Army in Ranipur has since the date of its issue (November 21st) been deliberately disobeyed on no less then eleven occasions, and for this criminal offence the magistrate has caused summonses to be served upon several of the transgressing parties. Very possibly the *Indian War Cry* will forthwith declare that the Salvationists are suffering this prosecution too at the hand of "the Gujarat missionaries," but all right-thinking persons, and not least amongst them the editor of the *Bombay Guardian*, will readily understand how much credence to place in such misstatements.

Ahmedabad.

GEO. P. TAYLOR.

"THE SWORD OF THE SPIRIT."

(In annual review.)

DEAR EDITOR,—Surely no service to the Lord Jesus can be more delightful than the circulation of the Scriptures which testify of him; to the Holy Spirit, by whom the inspired have given us this "sword of the Spirit, which is the Word of God;" to the ever-blessed Father who has said that His word shall not return to him void. I have made special effort by explanation, exhortation, and example, to show that Bible colportage should not be despised as a work unworthy of those gifted with preaching abilities and to oppose a spirit altogether too rife to relegate such sales and distribution to those not capable of accomplishing a supposed superior task. It is a joy that three of my Native associates here, Nathan, Stewart, Baldeo, true men of God, have given devoted efforts to the selling of the Holy Scriptures near and far.

How wonderful that a beautiful copy of large Luke can be had in Marathi for a pice, and the Hindi and Urdu portions are in catalogue; price, but an anna! Many hundreds of such portions, with some in Gujerati have been sold. The attendance of Parsee boys and girls in our Native school in the M. E. Church, and the Native homes visited by the four young women of our mission, and the daily preaching to hundreds in the bazaar have given fine opportunities for offering God's holy word, and two efficient men go to all the travelling crowds at this junction several times a day. Brahmins and other Hindus, Parsees, and Mussalmans, often call at my study having its large Bible depository. Just now I remember how a Parsee gentlemen bought the volumes, making up the Bible at the solicitation of a railway officer who was my guest and his employer for certain work. This suggests that Christian people can solicit and secure the sale of Scriptures by earnest cooperation with us and our agents, as do some Native Christian families residing here. Some have bought quite a little depository and carried with them, guards on the railways, taking their risk of sales, or to give away.

Our colporteurs have visited the Soldier's Barracks and their trains on their arrival and departure; sometimes several hundred being present during these months of transfer, have superintended Bible colportage this year along a thousand miles assisted by pastors. We have possessed the sales of the one anna New Testament, English, with the success of disposal of hundreds. The splendid basil English Bible, at a rupee and a half, is popular. The four anna English Bibles go quick y, as a marvel of cheapness. The beautiful three anna English New Testament is attractive. Europeans take the Roman Urdu, when urged to read this to their servants, and discharge the great responsibility which God has laid upon them in that relation. A Christian gentleman sent 400 miles for a lithograph Urdu Bible, five rupees. My Arabic Bible the chief Mussalman magistrate here has been reading for a year, and turns to its proof texts readily. We are trying to saturate the minds of the boys of our orphanage and the girls of the boarding school with the truths of God's word and love for the all-precious volume that these institutions may, in due time, furnish Bible-colporteurs and Bible-readers holding forth the word of life that we may rejoice that we have not run in vain nor laboured in vain.

Khandwa Methodist Episcopal Mission.
C. P. HARD,
Presiding Elder,
Central District,
South India Conference.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club,)
Pastor—The Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6 P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Services at 11 A. M. and 6 P. M.

M. E. CHURCH.—Services in the Dean Lane Hall have been resumed. Services to-morrow; Grant Road, 8-30 a. m. and 6 p. m. Dean Lane Hall, 11 a. m. and 6 p. m. Mazagon, 11 a. m. and 5 p. m —Sunday-schools: Grant Road, 7 a. m.; Dean Lane, 9-30 a. m.; Mazagon, 9 30 a. m.

VERNACULAR SERVICES at Grant Road Church, 10-30 a. m. and 4 p. m.; Sunday-school, 3 p. m. At Dean Lane Hall, 4 p. m.

THE annual prize-distribution of the Lower Colaba Native Day and Sunday schools, will be held in Dean Lane Hall, Fort, at 5-30 p. m., on Monday, the 1st proximo. All are cordially invited.

METHODIST EP. SERVICES, to-morrow.

Grant Road M. E. Ch.	8-30 a. m., Rev. J. E. Robinson. 6 p.m., Rev. J. M. Thoburn, D.D.
Fort.	11 a. m., Rev. J. M. Thoburn. 6 p. m., Rev. D. Osborne.
Mazagon.	11 a. m., Rev. Geo. Gilder. 6 p.m., Rev. R. E. Carter.
Seamen's Rest, Prince's Dock.	7-30 p. m., Rev. C. Miller.
Saturday.	7-30 p. m. in Grant Road, M. E. Church, General Love Feast and Sacrament of the Lord's Supper.

Epitome of News.

SATURDAY, JANUARY 23.

—*Hiecchu:* The *Gujrat Sabha* of Ahmedabad has submitted a petition to Government praying that a railway be constructed from Godhra to Rutlam. The petitioners state that the line will open up the rich and fertile territory of Malwa, which now sends her goods to Bombay by a circuitous route extending over 500 miles. The proposed railway brings Malwa within a distance of 157 miles from Bombay. We regret, however, that at the present moment Government will not take the matter into serious consideration. Their hands are quite full of work. They have got to find

ways and means to provide money for the Delhi camp-of-exercise, for the settlement of the Burman territory and for an increase in the army. Some of the petitioners are millionaires. Why can't they form a joint stock company and ask Government to let them construct the railway?

—The new railway between Secunderabad and Hanamconda has been completed and will be open for traffic in a few weeks. The question is being discussed as to the advisability of using the railway for the conveyance of troops between Madras and the Central Provinces. Hitherto, it appears, the reliefs have marched by the Nirmul ghaut, which has a gradient in places of 1 foot vertical to 5 feet horizontal, so it can easily be imagined what an obstacle to wheeled traffic this is. By the Hanamconda route, 85 miles of road-marching would be saved, and afterwards there is a fair-weather road to Madipoor, from which place troops could turn off to Siconcha and Raipoor or proceed on to Chandah, as might be deemed expedient.

—Mr. R H. Gunion, Principal of the Samaldas College, Bhownuggur, who has been appointed to deliver the course of Wilson Philological Lectures for the present year, gave his first lecture on Thursday in the University Library. The endowment for these lectures was, as is well-known, provided by a sum of Rs. 23,500 raised as a Wilson Testimonial Fund, and offered to the learned Doctor, but devoted to this purpose by Dr. Wilson's own desire. Mr. Gunion began his lecture on Thursday with the following tribute to Dr. Wilson's memory:—

"I trust you will not think it unbecoming that I should say a few words about the man in whose memory and honour these lectures were instituted. Generations are short in India—at least with the European part of the community—and there are probably many present besides myself who never saw the original of that fine bust in the library upstairs. But the name of John Wilson is one that will not soon pass away. He was a great preacher and an accomplished scholar. But neither the zeal of the missionary, nor the enthusiasm of the student, could quench in him the public spirit of the citizen. You know that he was one of the founders of this University. All India knows that no measure tending to the moral or material benefit of her sons was unregarded by him; and no man knew better than he what India wants and what India needs. He was bred in one of the narrowest schools of Protestant theology; but his width of culture and sympathy made him a student of many religions. He was raised to the highest dignity which his church has to bestow; but by many outside her pale he was loved and reverenced no less than by his own people. And I assure you that, to one who feels so painfully as I do his unworthiness to occupy this place, it is no small comfort to think that both you and I are met here to day, not more to speak and to hear, than to do honour to the memory of so good and, in many ways, so great a man."

Monday, January 25.

—*Bombay Catholic Examiner:* Every body will share the regret expressed by the Vice-Chancellor of the Bombay University at the Convocation held last Tuesday in connection with the Matriculation scandals of last year. As, however, we fear we shall hear no more on the subject from the University authorities, we confess to a feeling of disappointment at the result of the whole affair. After all the scandal and trouble thrown upon the University itself, and all the loss entailed upon a number of innocent students, the offenders escape with a lecture addressed to nobody in particular. Mr. Peile's homily on truthfulness will not contribute to the prevention of similar scandals in future. Honest students and teachers were not in need of the advice administered to them by the Vice-Chancellor, while the dishonest ones, who were guilty of fraud last year, may be relied upon for the rest of their lives to cheat whenever similar opportunities offer. None of them are likely to be troubled with doubts or scruples as to "the value or quality of their studies at college, on the ground that they have gained entrance by an acted lie." If anything troubles them it is the doubt whether "acted lies" will help them much further. So the University enquiry has ended in a sermon.

—*Deccan Times:* Since chronicling the appearance of a wild elephant at Bonaghir the other day, which killed a workman of the railway, particulars have now reached us of its having killed four cartmen, and wended its way towards Hyderabad. The police authorities have been warned to be on the look-out.

—*Indian Chr Herald:* Our readers will grieve to hear of the severe and prolonged illness of the Rev. J H. Budden of Almora. It is forty-five years since Mr. Budden first became a missionary. He is one of the most venerable missionaries of Northern India. His powers of work have until lately continued unimpaired, and his pen has never ceased to enrich the Vernacular Christian literature.

—*N. Chr. Advocate;* Dec. 17: Bishop Hurst and his family are sadly bereft in the decease of his youngest daughter, Blanche, aged eleven years, who died of diphtheria at his residence in Buffalo, Tuesday, Dec. 8, after an illness of about two week's duration. Says the *Buffalo Advocate:* "Blanche was a singularly bright and attractive child, the delight of the home circle."

—*Times of India:* The North-Western Railway takes over the Umritsur and Pathankote Railway at once.

—Same; Calcutta: Messrs. Thomas Cook and Son offer to conduct pilgrims between India and Arabia under certain conditions which have been accepted by Government. Messrs. Cook are to receive all assistance from local Governments, who will appoint agents for the whole of India, local officers and officers in charge of treasuries being instructed to assist the firm in making known their terms of through conveyance to Jeddah and back, and disposing of through tickets.

—There have been riots at Meshed, in consequence it is stated, of certain sacrilegious acts of the Persian Governor-General on the 6th January. The telegraph was wrecked. The office will be temporarily moved.

Tuesday, January 26.

—*Bombay Gazette;* Rangoon, 24: On the nineteenth inst., the forces at Pagan had a skirmish with the dacoits, who were routed and pursued for some miles.

Major Ommaney attacked, on the 18th, Prince Tettinnaing's force, 1,000 strong. The enemy fled, after a short resistance, into the Ava district, losing 36 killed and 58 prisoners. We captured six brass guns. Our loss was one sepoy killed, of the 11th Bengal Infantry. A private of the Liverpool Regiment is missing. The Prince escaped owing to the thickness of the jungle and our weakness in cavalry. What cavalry we had, together with mounted infantry, pursued the enemy for eight miles, and cut up many.

—The Pundits of Bangalore have, at a general meeting, come to a decision which will be of considerable assistance to those Hindoos who wish to visit England. They have come to the conclusion that the Shastras offer no impediment to a Brahmin taking a sea voyage, either for business or pleasure.

Wednesday, January 27.

—*Bombay Gazette;* A telegram from Quetta, dated Jan. 23, says: The return party of the Boundary Commission, being the surplus cavalry and infantry with the following officers:—Major Meiklejohn and Lieutenant Rawlins of the 20th Punjab Infantry, Captain Heath, Lieutenant Wright, and Dr. Charles of the 11th Bengal Lancers, Major Rind, Commissariat Officer, and Lieutenant Golindo, Intelligence, marched in from Samungli, a village seven miles out on the Kandahar road, this morning. Everyone is very well, and the party, though they have had bad weather, have not lost a single man since leaving the bulk of the Commission. A heavy fall of snow last night made the march in a very dirty one. The party encamped near the cavalry lines, and the officers are entertained at dinner to-night by the residents of Quetta

—The following telegram has been received by the English Government from Sir John Kirk, British Consul at Zanzibar, and was promptly communicated to Major-General Hutchinson, secretary of the Church Missionary Society:

"Zanzibar, Jan. 5, 1886.

"Express messengers are being sent to Uganda, and European starts to-morrow with caravan. Latest news is that Dr. Fischer was on south shore of Nyanza. Stokes had returned Uyui. No news of Emin Bey."

It is stated that two months must elapse before return news can be received from the European referred to.

Bishop Hannington's brother Mr. Samuel Hannington, had an interview on Monday with the officials of the Church Missionary Society, at London, relative to the steps to be taken to secure the release of the bishop. The decision arrived at was to rely on the efforts of Sir John Kirk and the Foreign Office. Sanguine hopes were expressed as to the safety of the bishop, although extreme danger had arisen from the two facts that his arrival on the shores of Lake Nyanza had been simultaneous with that of the German exploring party under Fischer, though at different points, and that Bishop Hannington was not personally known to the king. The latter's antipathy to the German explorers was notorious.

—The Exchange Telegraph company is enabled to state on the highest authority that the negotiations between France and Madagascar are still in the elementary stage. Despite the reports from French sources that a protectorate had been granted over the island, the fact is that no definite settlement has been arrived at. The Malagasy authorities are understood to be firmer than ever in their refusal to comply with some of the French demands, and it is expected that the negotiations will end in failure.

—A telegram from General de Courcy states that at the end of December a band of rebels attacked and completely destroyed the Catholic Mission station situated in the mountainous district of Nghean, in the province of Annam, killing a French missionary and between 400 and 500 native Christians. General de Courcy adds that a column had been detached in pursuit of the rebels and had completely routed them, capturing their arms and ammunition.

—A Nihilist, named Manutscharoff, a noble, and formerly a student in the University of St. Petersburg, has been sentenced by the military tribunal of Odessa to be hanged. The trial was held with closed doors, and all the entrances and approaches to the court were strongly guarded.

Thursday, January 28.

—*Madras Mail:* Speaking at the anniversary meeting of the Madras Auxiliary Wesleyan Methodist Society on Friday, Mr. Grant Duff said:—

Mr. Chairman, Ladies and Gentlemen,—It has given me much pleasure to come here, on this occasion, not only because it has enabled me to meet with you all, but because, although I have presided at many meetings in many places, I have never chanced to preside at a Wesleyan Anniversary; and I am glad to have a natural opportunity of bearing testimony to the fact that the remarkable movement, which originated in Lincoln College, when the eighteenth century was still young,

prepared the way for many things in England, with which I and many who think with me, have much more direct sympathy then with that movement itself. The work of your founders supplied a corrective to certain tendencies of the great age in which they worked which, admirable in themselves and sorely needed as they were by the world, had their bad and dangerous side. I like to think of your founders together, though, of course, the part of the elder brother in working out your organization was far the greater. I like to think of them as they are commemorated, where they ought to be commemorated, in Westminster Abbey, with the epitaph—one of the noblest ever placed upon a monument—"God buries His workmen, but carries on His work." John Wesley showed incomparably greater genius than his younger brother in his capacity of founder. His was the *political* intelligence, but it well may be that the influence of Charles may go further down the nges, as it has certainly even now extended more widely, far indeed beyond the spheres in which his name is familiarly known. I wonder how many person who join in the hymn which is used in almost all Anglican churches at Christmas, "Hark, the herald angels sing," know that it is a composition, slightly altered, of Charles Wesley's, and I dare say, although there are some, there are not so very many readers of *hymns ancient and modern* who are aware that "Jesu, Lover of my soul," is also from his pen. That hymn is probably the very best of all those which come into immediate competition with it, for it is much superior, considered as a poem, to the hymn of St. Bernard, *Jesu dulcis Memoria*, although, having had a so much shorter life in the world, it has not gathered round it the associations which are connected with that composition. The most remarkable product, however, of Charles Wesley's genius, is undoubtedly the poem called "Catholic Love," the first two stanzas of which I will read, because the late Dean Stanley has called attention to the circumstance that it is curiously little known, and has got into very few of the well-known collections. They run as follows:—

Weary of all this worldy strife,
These notions, forms, and modes, and names
To Thee, the Way, the Truth, the Life,
Whose love my simple heart inflames,
Divinely taught, at last I fly,
With Thee, and Thine to live, and die.

Forth from the midst of Babel brought,
Parties and sects I cast behind;
Enlarged my heart, and free my thought,
Where'er the latent truth I find,
The latent truth with joy I own,
And bow to Jesu's name alone.

Now I think these lines will, one day, long after we have all vanished from this scene, become very memorable, because they appear to me to contain an adumbration of a state of feeling throughout Christendom, which will be much commoner in the year 2,000 than it is now, and that people will say, speaking of Charles Wesley, what some one happily said, speaking of Shakespeare: "If he did not mean it, his genius meant it."

—The Countess of Dufferin's Fund has reached Rs. 1,48,000.

—The new Cotton Mills at Goolburga were opened yesterday with much *eclat*

—A Punjab paper states that Mr. Edwin Arnold, C. S. I., before leaving Calcutta for Ceylon, "made a pilgrimage to Benares, where he wished to travel on the same road that Buddha had gone on 600 years before Christ, but as no one knew it the idea had to be abandoned."

—*Bombay Gazette:* A good beginning has been made with the Tansa work. Twelve hundred men are engaged in preparing the foundations of the dam, which is intended shall be sufficiently raised before the next monsoon to impound water for the men employed later on completing the works. The bridle path from the railway station to the site of the lake has been improved and made passable for wheeled vehicles. A street has been laid out which will contain shops and stores to supply the wants of the workmen. Mr. Glover and his staff are showing all the energy which was expected of them.

—Same: A Mandalay telegram to the *Rangoon Gazette* says, the country is gradually quieting down, the late summary executions having had a deterrent effect.

Friday, January 29.

—Deaths last week, 412.

—*Bombay Gazette;* Mandalay, 23: On January 20th, Captain Macdonald, of the Hampshire Regiment, attacked a party of dacoit below Ava and captured and destroyed a large number of guns.

Selections.

LETTER FROM BISHOP TAYLOR.

London, Eng., Dec. 11, 1885.

Dear Bro. Pepper,—I have just returned from a trip to Brussels. It is only about 9 hours from here—train hence to Dover, steamer 5 hours to Ostend, and thence train 2 hours to Brussels. The country is low and level. The farming is done in lands or beds from 4 to 6 feet wide, separated by very straight little ditches, as drains. The country houses are usually of brick, one story, a chimney at each end. The side walls are low, about half as high as the top of the gable ends, with a steep roof of tiles. I went to see Leopold II. in regard to my contemplated expedition up the Congo and the Kasai into the Tushelange country. It is my custom on going into a new country to plant missions, to make myself and my purpose known at headquarters. When I went to Chile I called on the Preisdent, and informed him what I called for, and secured his good-will. When I went to Brazil I in like manner called on the Emperor, Dom Pedro, and had a cordial reception. So recently in Lisbon I visited the King of Portugal and reported my work in Angola, and gave him a general account of my missions in India and South America.

By official routine it would have taken our minister ten days to have secured me an audience with the King, but having no time to wait for the tape routine I walked straight to the palace, and in half an hour got the arrangement for an early meeting. So our minister in Brussels, a very kind obliging gentleman, told me that it took him 14 days to get an audience with the King to present his credentials, but by a short cut it took me one day, and I went in without any one to present me. The King met me at the door, extending his hand with a hearty welcome, and conducted me to a good seat, and we chatted 40 minutes. King Leopold is about 6 ft. 4 in height, well proportioned, high forehead, very open pleasant countenance, social and communicative, and speaks the English language well; and has a high appreciation of America and of Americans. He expresses great pleasure in the prospect of my planting missions in the Congo Free State, and will gladly co-operate with me in this great work by all means at his command. I also made the acquaintance of all the heads of the 3 departments of the Congo State who have their headquarters in Brussels. I travelled with Mons. De Brazza from Africa to Lisbon, and learned many valuable lessons from him on African exploration, and met Lieut. Wismann at Madeira, and received the latest and best information about the Kasai, opening a water way into the Tushelange country. If we succeed by that route, we will extend our Angola missions east and south, instead of N. E., which will be better all round. These are some of the indications of the Lord's leading hand in this great movement. Glory to His holy name, forever! Amen.

—(*Chr. Standard.*)

Your bro,
Wm. Taylor.

M. RENAN AND ST. PAUL.

(From the *Indian Messenger.*)

Some of the English papers have been commenting upon the following words, recently spoken by M. Renan:—"St. Paul said that there were three great things, faith, hope, and charity, but that the greatest was charity. He (M. Renan) on the other hand, would affirm that the three great things were goodness, beauty, and truth, and that the greatest of all was truth. Virtue and art did not exclude strong illusions, but truth was that which actually is, and science still remained the most serious thing in the world." M. Renan may, if he chooses, take to himself the credit of having surpassed St. Paul in pointing out to mankind what the three great things are; but were it not for the fact that he believes God and the soul to be "strong illusions," he would see that truth, which he rightly pronounced the greatest thing, itself include the three great things of St. Paul. Is not charity,—"charity" in its larger and truer sense of love—the greatest truth? It is the truest and divinest faculty of the human mind, it is that which links man to God. Without it life is unmeaning, and the highest truths of so-called science are contemptible toys. Man was made to love, and he can find an adequate object of love only in God; finite as man is, nothing but God can eternally content him—can fill up the capacity of his soul; and in the light of God, even the meanest things are lit up with a heavenly meaning and become lovely. The proposition that goodness, beauty, and truth, are the three great things, may be admitted without dispute, but everything depends upon the meaning which is put upon each of these words. Understood in its deepest sense, each of these becomes identical with the two others. The true, the good, and the beautiful are intrinsically one. "Science," we are told by this smart Frenchman, is "the most serious thing." If science means an investigation into the facts and laws of the physical world, the proudest discoveries of science are infinitely inferior in value to a moment of true and pure love, or of heroic and earnest action. The truths of science are sweet and valuable only to the mind that loves God and sees the glory of God in Nature. How poor indeed do all the achievements of civilization appear, when one of the most brilliant men of the most civilized continent tells us that science is the most serious thing—and not the human heart, with its sorrows and aspirations, its struggles and longings, all tending—though often blindly—to Him who alone can fill it!

TAKE HOLD.

There are thousands of men and women in the world who seem to be living under a cloud of predestined failure; nothing that they touch turns out successfully; the very starts in their courses seem to fight against them. Now out of this multitude there are some who are facing material misfortunes by the operation of causes which they are powerless to control, and to whom, therefore, the only success is a heroic and noble acceptance of failure; but there are many more whose lack of success lies in themselves. They have lost their grip on life; they go through the motions of activity, but there is no heart in their work, no vim in their onset against obstacles. If the kingdom of Heaven must be taken by force, much more must the earthly victory be won by bold, aggressive attack. No one can succeed who

holds his work at arm's length and goes into it faint-hearted and presaging failure before he has struck the first blow. The world presents an apparently solid and defiant front to the man or woman who must find a place in its ranks, but it is astonishing how soon it makes room for a new comer who does not sue for place and work, but takes both as if they belonged to him. Aggressive faith in the success of character, aptitude and pluck is contagious; the man who has it soon communicates it to others; the man who has it not, need not expect others to create it for him. God appointed work for every earnest and self-respecting soul; without work of some sort no man or woman can lead a respectable life in this world; and God also appointed the rewards of work, to follow after it as certainly as the harvest follows the sowing. The true farmer does not go into his field faint-hearted and despondent, distrusting the march of the sun or the coming of the harvest; he trusts implicitly that ordering of the season which has never yet failed, and he knows that for every unfruitful year there will be a dozen fruitful ones. Take hold of life in the same spirit; put out of your mind all thought of failure; and out of your heart the weakness, that springs from it; strike out boldly, and strike out strongly, with full faith in yourself, your destiny and your God!—(*Christian Union.*)

"AS WE FORGIVE OUR DEBTORS."

To repeat that exquisitely beautiful form known as "the Lord's Prayer" is a very easy thing even for a child to do. "But to use it," remarks Mr. Maurice, "when it is most needed, to know what it means, to believe it, yea, not to contradict it in the very act of praying it, not to construct our prayers upon a model the most unlike if possible, this is hard." Should the reader question the correctness of this observation he has but to study candidly the important spirit of the fifth petition in the prayer—"*forgive us our debts as we forgive our debtors*"—perhaps he will not even wonder why, as Chrysostom tells us, some professing Christians of his times omitted this petition lest by using it they should pray against themselves.

It is not the first part of this fifth petition, but its qualifying clause, which is hard to offer aright. To pray simply for forgiveness to Him who bids us ask for that precious favour is an easy thing to do, especially for such as feel their need of mercy; but to ask to be forgiven as we "forgive men their trespasses" against ourselves is to insert a condition in the prayer which demands very serious consideration, lest instead of obtaining the remission of our sins we add to the number of our offences. There is, therefore, "a disagreeable significance" in this condition to men in whose hearts sore, angry and vindictive feelings, against such as have given them offence, are growing like nettles and stinging them with annoying pain. Nevertheless the condition is in the prayer by our Lord's authority, and is further enforced by His positive declaration: "If ye forgive not men their trespasses neither will your Father forgive your trespasses." Thus God's forgiveness of our sins is indissolubly joined with our forgiveness of men's offences against us; and what God has joined together no man can put asunder. We *must* sink beneath the burden of our unpardoned sin unless we remit men's offences against ourselves.

Our Lord's insertion of this condition in a form of prayer intended for universal use and as a model for all of our addresses to God must be accepted as his recognition of the unwillingness of men to pardon offences against themselves. Human selfishness resents, but knows not how to forgive, a trespass. It loves the taste of revenge, but finds no sweetness in forgiving an insult to its pride; or an intrusion on what it considers to be its rights. Hence the wisest heathens taught that revenge is lawful, and the nearest approach to the sublime teaching Christ found among the proverbs of minds unenlightened by spiritual comprehension of Christianity is the saying that "to forget a wrong is the best revenge." But it was this very selfishness, the fountain of all vindictive feeling, of all retaliation in action and of all bitterness of speech, that our Lord sought to replace with a love like his own. And was it not because he knew that to forgive an injury from the heart, to regard it as "the glory of a man to pass over a transgression," to pray for one's enemies as Stephen did for the men who were bruising him to death with stones, would be the latest, highest, most difficult victory of regenerating love over human selfishness that he put this qualification into the petition for divine forgiveness? Was it not his gracious intention to thereby keep his followers in constant remembrance of the solemn fact that they must forgive if they sincerely wish to be forgiven?

Nor is this connection of human forgiveness with prayer for divine pardon an arbitrary one that might be dispensed with if God so willed. Its statement in the prayer, though not absolutely indispensable, was an act of mercy dictated by our Lord's supreme wisdom. Yet had it been omitted from the prayer the relation between these two forgivenesses would have been as positive and necessary as it now is, because it grows out of the nature of the case. How can our heavenly Father forgive the sins of a man whose heart is possessed by a vindictive feeling toward his fellow-creature? The forgiveness of a sinner is not the simple blotting out of the record of his past transgressions from the book of judgment. It is the breathing of divine love into his spirit, the coming of the Comforter into his heart, the replacement of the law of selfishness by the law of love to both God and man. That love is not, cannot be one-sided, limited to love for Christ, but double-sided, flowing upward to God and outward into a love for man which does not permit the continuance of any degree of wrathful feeling, of evil-wishing or of desire for revenge. Rather it is a love which forgives all, wishes well to all, desires reconciliation with all and finds pleasure in doing good to all, even to enemies. How then can the loving Spirit of God find entrance into the heart of a man in whom selfishness is so dominant that he will not forgive his fellow-man? Most assuredly the forgiving Comforter cannot take possession of a soul that is pre-occupied by a passion which his holy nature abhors.

Our Lord gave the world his estimate of the unforgiving man in his graphic parable of the servant who, after being released from the stupendous debt of ten thousand talents, refused even to have patience with a fellow-servant who owed him the paltry sum of a hundred pence. How like a merciless savage this cruel man appears taking his poor victim "by the throat" and thrusting him into prison! And how vile and contemptible must every man appear to the Lord of love who, while asking pardon for his own innumerable offences, refuses even while he is yet praying to forgive the comparatively venial, perhaps unintentional offence of a fellow-creature! To him of the parable his Lord said: "O thou wicked servant!" and then "delivered him to the tormentors." And will the Eternal Judge treat thee in like manner thou unforgiving man? Let Him who would forgive thee if thou wouldst forgive thine offending neighbour answer. He says: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Thus while there is inimitable beauty in the Lord's prayer there is alse a terrible solemnity in its spirit and meaning, especially in its fifth petition, which has not unfitly been called its essence. By that petition properly interpreted one may test the reality of his belief that his sins are forgiven. If it be a well-grounded belief, then he has forgiven the trespasses of his fellow-creatures. He is no man's enemy. If, however, he is conscious that he does not forgive and will not forgive, then he will do well to consider the deep meaning of this fifth petition, and to inquire if quaint Thomas Watson spoke truly when he said: "He that cannot forgive, his grace is counterfeit; his faith is fancy; his devotion is hypocrisy."—(*N. Chr. Advocate*)

THE EVANGELIZATION OF CITIES.

An unusual amount of interest is being manifested just now in the question of evangelizing the cities of our country; at least so far as the discussion of the question is concerned. Indeed, we may say that several efforts are being made in different parts of the country looking to a practical solution of the question. The Advent Mission of our Episcopal brethren is a practical movement in this direction. The freeing or popularizing of the second service in several of our large churches in and about New York, and also in Boston and Chicago, is another move in this direction. There is no doubt that much more might be done to popularize our regular church services without periling their dignity and orderliness. But, there is a question lying beyond, or rather, back of *methods* of work. We venture to raise the question whether there is not some radical defect in the ministry itself. If not in the ministry *per se*, then in the method of education and training which is in vogue with us.

Let us glance at some of the more conspicuous facts. There are some seventy thousand ordained ministers in our country. The great bulk of these have presumably been trained in some theological institution. But of this seventy thousand ministers, at least *one-third* of them are not actively engaged in the work of preaching the Gospel. And if not, why not? Were they called by Christ into the work? or did they drift into it? or were they persuaded into it? or were they bribed into it by the living they expected to make out of it? If they were called to preach by Christ, what reason have they for not preaching. Has the Lord excused them? Have they thrown down their commission as Jonah did? If they were called as Jonah was, they would be brought back again to the work.

We must assume that they never were called by the Lord of the harvest. We do not speak of those ministers who have been set over important societies by the churches. We know men occupying the position of secretary to some of our societies, who, it seems to us, ought to be in the pulpit, notwithstanding it would be hard to fill their places in the offices they now hold. But we speak of those who, if they are called, *have not a calling.* How comes it that they are without vocation?

Again, there are ministers who have charge of churches who from year to year seem never to be able to win any souls to Christ, and whose sphere of influence is limited to the very few persons who attend on their ministry, notwithstanding there are hundreds and thousands about them not evangelized. There are men in the ministry who scarcely preach as many sermons in the course of the year as there are weeks, whose practice would lead us to suppose that the gospel was a message only intended to be heard on the Lord's day, and had nothing to do with time occupied by the great busy world in which we live.

There are those who, while they have not abandoned the theoretical ministry, are yet sitting mournfully, if not at ease at least, in idleness, waiting for some church "to call them." This would imply that their calling was in anticipation from some church and not from Christ. Has Christ called them, and, if he has, to what did he call them? Did he call them to wait for some church to endorse his call and give them a vocation, or did he call

them to "go preach" his gospel? There are churchless ministers and ministerless churches all over the land. We think no one will venture to say that such a state of things is in accordance with the mind of the Spirit.

There is a radical defect in our system somewhere. It is not our especial object to point it out in this article, but to call attention to the fact of such a defect. Let us suppose that the seventy thousand ministers in the United States were animated with the evangelical spirit which presumedly belonged to those servants who first went preaching the Gospel after the Resurrection. What would be the result? This number distributed among our vast population would give less than 800 souls to each minister. There are, therefore, enough ministers, if they be called of God, to evangelize this whole country in a short space of time.

But the answer comes, "The people will not go to hear them." Our Lord did not command the unevangelized people to go to the minister, but he did command the minister or preacher to go to the people. This, however, is the very thing the ministers, as a rule, are not doing. Certainly the unemployed [illegible] less ministers are not doing it, and [illegible] a great proportion of those who are [illegible] doing it. How many young men who are graduated from our seminaries have the training, the spirit, and the enthusiasm to "go and preach" without a call from some church. How many of them come out of the seminaries with such an impression of the lost state of man, of the power of the Gospel for salvation; so filled and saturated with the word of God and so constrained by the love of Christ that they could stand up anywhere and declare the glad tidings, and not only could, but would, fearlessly do this thing. Is it not true that the great majority of them to-day would be unable to preach unless they had their sermon written out in a plain hand, to be read amid the proprieties of a comfortable church building? Is it not true that the first great anxiety of our graduates is for a "call" from some church, and, failing in such a call, are they so prepared by their seminary training that they can and do preach the gospel because Christ has called them into his harvest field? Are they prepared and trained to call a congregation to them rather than be dependent upon a congregation to extend them a call? We seriously doubt it.—(*Independent.*)

Miscellany.

"The Key of the Whole Position."—Rev. Dr. Littledale writes as follows to the *Pall Mall Gazette:* In your leading columns of Monday night the following perfectly true statement occurs: "The Irish unfortunately believe that where landlords are concerned, it is not wrong either to steal or to kill upon occasion." But two things are lacking to its completeness—assignment of its cause and limitation of its applicability. The truth is, as all who know Ireland well are fully aware, that behind the political difficulty looms the far graver and more incurable religious difficulty. It is all but impossible to get Englishmen to recognise this fact, which is yet the key of the whole position. The country is divided polemically into two hostile and irreconcilable camps; and it is because the great majority of the landlords are in one of these camps, and the great majority of the tenants are in the other, that robbery and murder of landlords have been looked on by tenants, not with tolerance only, but with active approval. The question of race has little to do with it. The most pure-blooded Celt, if not a Roman Catholic, is in favour of the English connection, and is willing to uphold the law. The descendant of the Cromwellian settlers, who may have no drop of Celtic blood in his veins, if a Roman Catholic, is all but certainly a Separatist. And it is invariably the Roman Catholic lower orders alone who are mixed up with the agrarian crimes which desolate Ireland. Now to explain this curious fact. Roman Catholicism, then, like Islam, regards itself as having an undefeasible right to dominate everywhere, alike in the civil and the religious sphere, and thinks of any exception to that ideal as a wrong and outrage which is to be redressed on the first favourable occasion. Like Islam, too, it looks on all but the true believer as the enemies of God and man, and as being rightfully at the disposal of the Faithful, in respect not only of their property, but of their lives.

The one lesson which the Irish Roman Catholic peasant is certain to be taught is hatred of all Protestants, as being doomed by a righteous sentence to unending misery in the world to come, and as forfeiting the right to enjoyment of even the good things of this life by reason of their rebellion against the true Church. Hence, it is easy to see how an ignorant, excitable, and superstitious people would leap rapidly to the conclusion that to remove such criminals from the earth, to say nothing of spoiling their goods, would be a work pleasing to the Divine mind, and in full accordance with justice also, measured by that law which they account the highest, and which is, in very truth, fully in accord with the third cannon of the Fourth Council of Lateran (still part of Roman canonical jurisprudence), which enjoins on Catholics the duty of extirpating every heretic, and assigns the property of the heretics as the fitting reward of that pious work. I am not concerned here and now with suggesting a remedy for this difficulty; but I believe it important that people in England should know that it is the main difficulty of the Irish question, and that the attitude of the Roman Church in this county, where it is a powerless minority, on its best behaviour, is no guide at all to its policy and aims in Ireland. And I would refer those, who may think myself influenced by that very polimical fervour which I deprecate, to the remarkable posthumous pamphlet "The Priest in Poltics." by the late P. J. Smyth, an Irish Roman Catholic and Nationalist M.P.

—*Word and Work:* Unless we apprehend aright the condition of man as a sinner we can never fully appreciate the Gospel of God. Now we are continually meeting statements in current theological literature which indicate the prevalance of false and unscriptural opinions on this subject. For example, man is often spoken of as being here "on probation," and it has been gravely argued that if he have no opportunity of accepting Christ in this world, then, in fairness, such an opportunity must be given him in the next. We need not say the Bible gives no warrant to such a fanciful speculation. It springs from a gross misunderstanding of the position which man occupies. There was a time when the first man was put to the proof in Eden. Under temptation he fell; and from that hour he and all descendants have been *under condemnation.*

Here it is the Gospel comes in. God sends His own Son to save the lost. The Lord Jesus comes into this condemned world, takes the sinner's place, accepting as most just the penalty of man's sin, and presenting Himself in all the sweet savour of perfect love to God and man, "He gave Himself up for us an offering and a sacrifice to God for an odour of a sweet smell" (Eph. v. 2, R.V.). In consequence of this one offering for sin, once offered, messengers are sent everywhere to preach peace by Jesus Christ who is Lord of all. All who believe in Him are justified. They acknowledge the ruin brought in by the first man, and rejoice in the redemption wrought by the Second. The sin they confess is all their own; the salvation all His whom they so gladly serve.

—*Same:* Some few years ago Mr. C. H. Spurgeon said to an invalid lady here that she was to remain in Malvern as a witness for God. Since then that lady has been indeed a witness for Him, and a blessing to many of His tired servants seeking rest on these hills, who have been greatly refreshed by her words, and have gone forth to their various spheres of labour at home and abroad, blessing God for her word of cheer and thoughtful attention over their temporal wants also.

About eighteen months ago she was desirous of bringing the Christians of this town together in the large room in her house for united prayer for a blessing on the town, and invited a minister from Birmingham to come and conduct the meeting. He consented to come, and all the arrangements were made, when through ill-health she wrote and asked him if he would be still willing to come and conduct the meeting if there should be but very few present, as she was not able to get about to invite the people. His reply was that he would gladly come if there were only two or three, as the King would be in the midst of them, and they could have prayer and conference with Him and secure His blessing.

This letter was handed over to the Secretary of the Young Men's Christian Association, who, being a man of faith and spiritual sight, said, "This is the man we want for this town." So he presented the case to his committee, some of whom objected to the preacher because he was a sectarian The Secretary being persuaded that it was the Lord's will for this preacher to come, proposed to form a mission committee, apart from the Young Men's Christian Association, and work it outside all the churches and the Young Men's Christian Association also. This was done, and great blessing followed.

At the close of this most blessed mission the said preacher announced "Much greater blessing is coming on the whole neighbourhood." There was then no assembly room, and it was most difficult to get any place to hold a mission on neutral ground. Prayer was made that a building should be put up, and to the glory of God be it said, He has caused the world to build a most commodious building in the centre of the town, where, during the past week, the most remarkable blessing has come on us here during the visit of Mr Henry Thorne, from Exeter Hall, London. Some hundred and fifty went into the inquiry-room during the week, and the gork is still going on.

TELEGRAPHIC NEWS.

London, January 22nd: The House of Lords after a short debate last night voted the Address in reply to the Speech from the Throne. —Lord Salisbury made a speech in which his lordship said that the Right Hon. W. H. Smith has been practically entrusted with the Government of Ireland, and that her Majesty's Government will act promptly on receiving his report. His lordship believed that Upper Burmah will not be a heavy burden on the Indian Treasury, but, on the contrary, will ultimately enrich it. The obstacles to trade between Burmah and China were, he said, being removed.—Mr. Gladstone, speaking in the Commons, commended the policy of the Government in regard to Afghanistan and Bulgaria, but declined to express an opinion about Burmah. He adhered to the views he expressed in his Electoral Manifesto respecting Ireland, and deprecated the postponement of the Bill for local self-government, and also advised that a patient hearing be given to the Home Rulers.—Mr. Parnell, in a conciliatory speech, said he believed in the right of Irish self-government which, if once conceded, it would not be difficult to settle the details, secure the integrity of the Empire, and protect the minority. He gave notice of motion con-

demning reform in Parliamentary procedure, for which he would move urgency.—In the House of Lords, last night, the Marquis of Salisbury declared that neither England nor the other Powers intended to support the claims submitted by Greece, which were of an unheard-of nature.—In the House of Commons, last night, Sir Michael Hicks-Beach, the Chancellor of the Exchequer, gave notice of a series of resolutions which he would bring forward during the course of the Session.

23rd: In the House of Commons last evening, Mr. Robert Bourke, the Under-Secretary of State for Foreign Affairs, in reply to a question, said that he had already called the attention of the British Minister at Pekin to the fact that a powerful German Syndicate had been formed in Berlin for the purpose of offering to contract a loan of £35,000,000 for the Chinese Government, and for constructing railways and defensive works in China.—In answer to another question, Mr. Bourke said that Her Majesty's Government was in communication with the Chinese Government relative to Burmah, but it was impossible for him to make a statement, at present, on the subject.—The House of Commons has adjourned the debate on the address in reply to the Royal speech.—The main points of the proposed Parliamentary Procedure Rules are as follows.—To adjourn Parliament from July to October.—The House to meet at 2 o'clock p.m. and close at midnight.—All Bills, except those appertaining to financial matters, to be referred to a Select Committee of the House.—No questions to be put by members to Treasury Bench without previous notice.—The "Counts out" to be restricted.—Viscount Cranbrook, the Lord President of the Council, has been appointed Secretary of State for War.—Major General Sir Charles Warren has started for Suakim to assume the command of the forces there.

St. Petersburg, 23rd: Russia has proposed to the Powers that more stringent collective action be taken to compel the disarmament of Greece, Bulgaria, and Servia. The Powers have agreed to the proposal.

London, 24th: A statement having appeared in the *Times* from its special correspondent at Mandalay that the Provost Marshal had had photographs taken of the military executions that had taken place there, a question was asked yesterday in the House of Commons in reference thereto. The Secretary of State for India in reply said that he had instructed Mr. Bernard, the Commissioner of Burmah, to telegraph an explanation, and had ordered him to take rigorous measures against the accused, if what had appeared in the *Times* was true.—Owing to alarming rumours which had been received by the authorities that an attempt was to be made on the life of H. R. H. the Prince of Wales on the occasion of his visit to the Marquis of Westminster at Eaton Hall, special precautionary measures have been taken for his protection. His Royal Highness, instead of alighting at Chester yesterday, as was intended, alighted at the station before Chester.

Athens, 24th: In consequnce of the continued refusal of Greece to comply with the request of the powers to disarm, Sir Horace Rumbold, the British Minister here, has notified to the Greek Government, that unless the disarmament is agreed to that a British squadron will be sent into Greek waters in order to prevent any naval operations on the part of Greece against Turkey.—M. Delyannis, the Minister for Foreign Affairs, in reply, has on behalf of his Government refused to yield to the demands made.—The Greek fleet put to sea at daybreak this morning, but its destination is unknown as it sailed under sealed orders.

Constantinople, 24th: M. Szanow, the Bulgarian Minister for Foreign Affairs, arrived here to-day for the purpose of negotiating with the Porte respecting the union of Bulgaria and Roumelia.

St. Petersburg, 24th: His Imperial Majesty the Czar has written an autograph letter to Prince Alexander of Bulgaria couched in the most courteous terms.

Berlin, 25th: A German ironclad has been ordered to the Pireus.

London, 26th: In the House of Lords last night Lord Salisbury promised to introduce the proposals of the Government in regard to Ireland immediately.—In the Commons Dr. Hunter, the member for Aberdeen, withdrew his amendment condemning the annexation of Upper Burma.—Mr J. W. Barclay, the Liberal member for Forfarshire, proposed an amendment urging the necessity of improving the condition of agriculturists, which the Commons negatived by 211 against 183 votes. The Parnellites voted against the Government.—The Hon'ble R. Bourke, Under Secy. for Foreign Affairs, replying to a question, said that, at the instance of the British Government, six of the Great Powers had sent a Collective Note to Greece, requesting her to disarm, and adding that any naval attack on the part of Greece against Turkey cannot be permitted. No reply, he said, had yet been received from the Greek Government.—In the House of Commons this evening, Sir Michael Hicks-Beach, the Chancellor of the Exchequer, announced that on Thursday next he would introduce a Bill for the National League in Ireland and for the prevention of intimidation and for which he asks precedence. The Land Purchase Bill, he said, would follow.

Athens, 26th: The Greek Government, in reply to the Collective Note of the Great Powers, still persists in its refusal to disarm.

Constantinople, 26th: Turkish reinforcements are being despatched to Crete.

London, 27th: The House of Commons have adopted an amendment to the Address in reply to the Queen's Speech by 329 against 250 votes, brought forward by Mr. Jesse Collings (Liberal Member for Ipswich) in favour of allotments of land to agricultural labourers. *The House then adjourned until Thursday.*—The Marquis of Hartington and Mr. Goschen supported the Government, but the Home Rule members were against them.

Constantinople, 27th: The Bulgarian and Turkish plenipotentiaries, appointed to carry on the negotiations for peace between Servia and Bulgaria, have started for Bucharest.—M. Tzanow, the Bulgarian Minister for Foreign Affairs, is negotiating with the Porte for the absolute union of Bulgaria and Roumelia.

London, 28th; 12-15 *a. m:* The Ministry have tendered their resignation.—Mr. Herbert, the Conservative candidate, has been elected, by a large majority, member for Croydon in place of Mr. Grantham, Q. C., who was appointed a judge.

TREATED FOR THE WRONG COMPLAINT.

It is at all times hard to lose one whom we hold dear, but it is terribly so when we have the consciousness that but for mistaken treatment the loved one might have been with us still. In some cases the fact that the sufferer is treated for the wrong complaint is known in sufficient time to admit of the patient being saved, and the following is a case in point :—

A little more than two years ago, a beautiful young lady in New York was given up to die of Consumption. Her fond parents took her to Paris as a last resort, hoping to find some skilfull physician there capable of arresting the rapid strides of the supposed dreadful disease. In this their hopes were blighted, but fortunately away in that distant foreign city they met with a description of a new method of treating Dyspepsia, which emanated from the Mount Lebanon Shakers of the State of New York. The thought struck the parents of this helpless young girl that perhaps their daughter was afflicted with Indigestion or Dyspepsia, and not Consumption; and if so, there might be a chance for her recovery.

Some of the Seigel's Curative Syrup, made especially for the cure of Dyspepsia, was obtained and administered to the patient, and the result was marvellous. To-day their daughter lives in the enjoyment of good health. The fact was, the patient had been treated for the wrong complaint, and when she was treated for Dyspepsia (her real trouble), all the alarming symptoms of Consumption vanished. This is not an isolated case. The country is full of suffering thousands that are being treated for Liver Complaint, Malaria, Kidney Disease, Lung Disorders, &c, &c, when the fact is they are afflicted with Indigestion in some of its varied forms, and all of such sufferers would obtain relief if they were properly treated for Dyspepsia.

ANOTHER CASE IN POINT.

"Crofton, Christian Co, Ky, U S A,
"January 5th, 1882

"Dear Sir,—My daughter, Sarah F Walker, last January was confined to her bed, and had been for twelve months, was under treatment of three eminent physicians, who said she had Consumption and Heart Disease. The doctors and all that saw her said she was bound to die. But I persuaded her to take your Seigel Curative Syrup, and after having used two and a half 60 ct. bottles she was restored to perfect health, and said she felt better than she had for five years. My daughter is now living and enjoying good health, but had it not been for your medicine she would have been now dead—Yours, &c. "(Rev) M Melton.

"Any one doubting this can write to Sarah F. Walker, Crofton, Ky.

"N.B.—If you think this worth printing, please do so, if not, give it to the waste basket"

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Mr W Bouchier, Eastover, Bridgwater, sends the following :—

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"Dear Sir,—It affords me great pleasure to add my testimony to the wonderful effects of Mother Seigel's Curative Syrup. For a period of eight years I suffered from a severe cough and indigestion, with frequent attacks of Rheumatism; and for eleven months I was under medical treatment, without deriving the slightest benefit. The last four doctors I was under assured me that mine was a hopeless case, and gave me up as incurable. About that time I heard of Seigel's Syrup, which I was induced to try, and through its use, I am thankful to say, I quickly got restored to health, and am now able to follow my usual occupation. I may say that whenever I feel the least symptom of my old complaints I at once take a few doses of the Syrup, which quickly sets me all right. I send you this in the hope that other sufferers may be induced to give the Syrup a trial.—Yours truly,
(Signed) "Wm Rendall"

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"Dear Sir,—Mother Seigel's medicine sells exceeding well with us, all that try it speak highly in its favour. We had a case of a young lady that had been troubled many years with pains after eating. She tells us that the pains were entirely taken away after a few doses of your medicine.—Yours truly, "E Peel"

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For Venice—Mr G S Foljambe.

For London—Miss Agnes Hawtrey, Mrs F J Smith and child, Mr and Mrs T R Rodger, Mr T Harris, Maj A B Stewart, Mr and Mrs Uphill, Maj J E P Mosley, Mr J M Cook, Mr T A Cook, Mr W Berorose, Capt Ernest R Evans, Private Clarke, and Maj R Sargeant.

For Suez—Col Lazelle, and Mr N Knox.

For Gibraltar—Mr Cunha Berrance.

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Per P. and O. Str. *Gwalior*, 26:

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From Venice—Dr H M Sutton, Mr E Comber, Mr O Steele, Mr and Mrs S Smith, two sons and tutor.

From Brindisi—Mr A Keell, Mr H O Cardozo, Miss Bowles, Miss Howlett, Miss Gosnell, Capt Patton, Mr D Gost-

ling, Mr H Macdonald, Mr J Smalley, Dr Bennett, Capt C H Morris, Mr C Verner, Mr J J Crooke, and Mr Kane.
From Suez—Genl and Mrs Hughes, and Mr Jefferson.
From Aden—Dy Surg-Genl Bruce.

Domestic Occurrences.

BIRTHS.

PROBY—Jan. 16th, at Mundla, C. P., the wife of D. G. Proby, of a son, Francis Henry.

BELL—Jan. 24th, at Bellasis Road, Byculla, the wife of the Rev. Wm. Bell, M. A., of a son.

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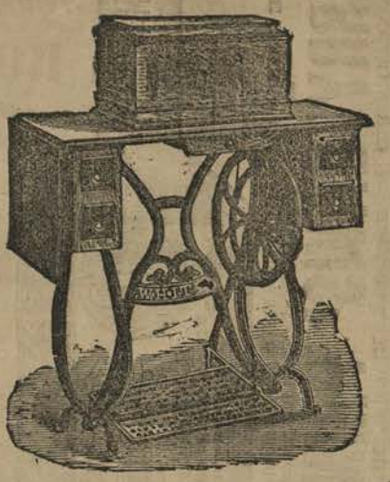

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